



THE CONVERTED CATHOLIC

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THE PROTESTANTISM OF
DANTE
CURIOUS PENNSYLVANIA
CATHOLICS

NOVEMBER
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THE CONVERTED CATHOLIC

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*Devoted to the Instruction of Roman Catholics Regarding the Evangelical
Faith, the Enlightenment of Protestants to the Aims of the
Roman Hierarchy, and the Spiritual Well-being of All.*

(Founded 1883)

By the late Rev. James A. O'Connor (*Sometime Priest of the Church
of Rome*)

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"When thou art converted strengthen thy brethren."—Luke 22: 32.

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No. 11

How Grateful This Writer Should Be!

Somebody writes the editor of the Brooklyn "Tablet" (Oct. 1): "Will the Church allow me to give my son a family name in Baptism if I also give him a saint's name?" The gracious reply is: "Yes. As long as the child is given the name of a saint, the family name may be permitted." No system of education that causes the writing of such a question has any place in this country with the ideas of civil and religious liberty possessed by its founders. It goes without saying that anybody so completely under the control of the priest as that enquirer will vote or take any other step affecting the community just as the priest shall dictate.

Nuns Becoming Citizens

Nine Dominican nuns, stationed at the convent of the Most Holy Trinity, Montrose avenue, near Graham avenue, Brooklyn, were admitted to citizenship Sept. 29 by Federal Judge Garvin in Brooklyn. All were Germans. They were vouched for by Mother Superior Placidus of the convent. They are teachers in the convent school.—New York "Sun." We may take it for granted that their citizenship papers will not make the slightest change in the character of their teaching, which will continue to be conducted along the lines laid down by Pope Pius IX., Pope Leo XIII. and Pope Pius X.

John A. Stewart and the Ku Klux Klan

In an address to the Canadian Rotary Societies at Ottawa, John A. Stewart of New York, chairman of the Board of the American Society, said that the formation of such societies as "the much-reviled and well-advertised Southern Ku Klux Klan" was a protest against the activity of aliens and naturalized citizens. This activity Mr. Stewart vigorously denounced, according to the New York "Globe" (Sept. 30).

"If these so-called American organizations act outside the pale of the law, they should be suppressed; but so long as their activities fall within the law, they have as much right to exist and be active as the German-American Alliance, the German-Irish League, the Clan-na-Gael, the Knights of Columbus, the Sons of Israel or the Sons of Poland."

The United States a Protestant Nation

In a letter to the New York "World," September 13th, the writer says: "This is not a Protestant country, not a Catholic country, not a Hebraic country, not an infidelic, nor yet an agnostic country, but, thank the Almighty Father, a free country."

While it is true that the United States is not a Protestant country in the sense that any special Protestant Church is recognized—and supported—as the Church of the nation, yet it is a "free" country only because its scheme of government was devised by Protestants, and could not have been constructed by any whose education had been controlled by the priests of any of the theocratic autocracies of Europe.

Answer To a Curious Question

Q.—A friend of mine places written petitions on the statue of the Blessed Virgin. This form of devotion does not appeal to me. I should like to know if the Church ever advocated such devotion to Our Lady?

A.—There is nothing wrong or superstitious about this practise. It is but a simple manner of expressing our faith and our confidence in the intercessory power of the Immaculate Mother of God. It is a child-like and beautiful way to ask her aid, and by the written word of prayer to obtain from Her Divine Son the favor one needs. Though the Church has never advocated this as a public devotion, nevertheless she permits it as a private devotion for those who find in it a suitable and convenient means of praying to Our Blessed Lady. Hence, if one does not care for this method of petitioning the Queen of Heaven he is in no way obliged to do so.—"Tablet," Brooklyn, August 28, 1921.

The Italian Government and the Vatican

Many people who were surprised that the French Government should have renewed diplomatic relations with the Vatican have been even more astonished at the intimations that the Italian Government was likely to follow so pernicious an example. In "The Christian Advocate" (New York), August 11th, Dr. Tipple explains the means by which the Papacy has obtained over the Italian Government—a temporary political advantage which it is using to bring Italy's neck under the Papal yoke. The last election produced this division of party strength in the Chamber of Deputies: Socialists, 122; Clericals (Vatican), 104; Liberal Democrats, 79; Social Democrats, 67; Fascista (somewhat corresponding to the American Legion), 35; Agrarians, 26; Socialist Reformed, 25; a mixed group, 24; Communists, 11. With such a number and diversity of parties, the Government must have the support of the Vatican candidates to control the Chamber and conduct the public business. The Italian Government and the Italian nation deserve the sympathy of lovers of liberty in these times when the Vatican political power threatens the extinction of every form of civil and religious freedom.

Protestantism Not Extinct in Britain, After All

A London despatch (September 1st) in the Brooklyn "Tablet" says that the British Protestants are sufficiently alive to the mischief wrought by the sending of a Minister to the Vatican to exert themselves to terminate that gentleman's activities. The despatch says that the United Protestant Council has been presenting petitions to Parliament to this end from the countries of England, Wales, Scotland and Ireland. Even the Channel Islands are said to have contributed their quota of Protestant protests, while the English communities abroad also are said to have voiced opposition. The member for Lanark presented a petition of the Scottish Reformation Society for the withdrawal of the Vatican Minister. Five thousand persons in the County of Gloucester and

20,000 elsewhere were supposed to have signed a petition which the member for Bristol brought to the attention of the Parliament.

It seems that there is an organization known as the Wycliffe Poor Preachers, who travel around the country in vans, and put up in the villages. In such places they enlighten their hearers with respect to "high church" clergy and the Roman Church, to which these gentry often act as "feeders," and among other things they obtain signatures for these petitions.

Teaching Protestantism in Sunday-Schools

In "The Protestant World," Sydney, Australia, of Aug. 18, 1921, appears a letter signed "Observer," the substance of which is of as much importance to Protestantism in this country as it is to the cause in Australia. It is gratifying to learn from the opening sentence that there is a "present Protestant movement" under way in that Southern Continent, and we hope that it will extend to this paradise of Papal propaganda. "Observer" writes:

"To utilize the present Protestant movement the Sunday schools should be reached. It would be a welcome variation, both for the teachers and youngsters, to have a Protestant handbook, manual, or catechism containing lessons from 'Fox's Book of Martyrs,' 'History of the Reformation,' extracts from 'Women Martyrs of the Reformation,' and texts reflecting some of Rome's dogmas.

"The great strength of Romanism lies in her teaching of the young.

"All her catechisms are controversial—all against Protestantism.

"The present time is opportune to make the federation a permanent force. The children of the workers go to Sunday school and results would follow.

"This Sunday school scheme should be taken in hand at once.

"It is a strange fact that the rising generation has no means of learning the history of England, especially the part of it referring to the Reformation in the day schools; hence the need of such teaching in the Sunday schools."

WHAT YOU CAN "DO ABOUT IT"

There can be no doubt that a larger number of American Protestants are conscious of the menace of the Papacy in our land than ever before, but their real knowledge is small. Of the Papal system they know next to nothing and very little more of its history. Of the things that are taught their unfortunate Roman Catholic neighbors and friends they are entirely ignorant, and they have not the slightest conception as to the sinister effects upon the daily life of the teaching they receive, first in the parochial school and later in the church.

The political campaign against Great Britain that has been carried on by the Roman hierarchy under cover of efforts for the alleged "freedom" of Ireland, conspicuous as it has been for—well, misrepresentation, to put it mildly, and violence of language, and its incitement to violence and bloodshed—has given the American people, as a whole, a severe "jolt," and shown them great fundamental differences between both the cult of Rome itself and the conduct of its clergy and the cult and the clergy of Protestantism.

The open and continuous warfare made upon both the Eighteenth Amendment and the Volstead Act by both the priests and the press of Rome have also created first surprise and then a feeling of antagonism. In the minds of many (ignorant of the facts) there was little difference between a priest of Rome and a Presbyterian pastor, but they know differently now. They know now that, while the Protestant churches have without even comment—much less complaint—selected beverages for their communion service that came within the terms of the Volstead Act, the priests of the alien Church of Rome have made angry protest, and written columns of matter in their papers to the effect that the very celebration of the unbloody sacrifice of the Mass was threatened—just as if the ability of the priest to transform the elements into the body and blood, soul and divinity of Christ depended upon the alcoholic content of the wine used.

The priests of Rome have given a nation-wide demonstration of the fact that on a purely political matter dealing with the domestic affairs of an Empire with which the United States is at peace and has no quarrel, they are willing to sacrifice the interests of this whole nation. Indeed one prominent layman was reported

to have told the Senate Committee that he would quite approve of this nation making war on behalf of Ireland. Not a few persons qualified to form an opinion believe that the Sinn Fein campaign in this country—whatever the movement may be in Ireland—is merely the last campaign in the war that the Papacy has been waging against England for more than a thousand years: ever since the bishops of the British Church refused to put their necks under the yoke of Rome at the demand of St. Augustine.

Be that as it may, the practical question is, What can we do about it? And the reply is that there are several things that every reader of this magazine can do.

An important thing is to increase the sum of knowledge about the Papal system and its history, and also the doctrines of the Church and their bearing on daily life. If you are a member of a church you can ask the pastor to give addresses bearing on these subjects before the Sunday school, the Bible classes, and the young people's societies. Coincidentally with these you can try to arouse personal interest in the religious welfare of Roman Catholics living in your vicinity with a view to getting them to share the blessings of the open Bible and the pure Gospel of Christ for the possession of which you are deeply indebted to converted Catholics of by-gone days.

Then you can do something to get the men of your church to take action looking to legislation in your State. You can write to the clerk of the Senate, Lansing, Michigan, and obtain a copy of the bill passed in that State last Winter bringing the parochial schools under the supervision of the State and providing that the teachers must meet the standards set by the State for other teachers of other schools and colleges. When you get this bill you can put forth efforts to have your State pass a similar measure.

You can interest yourself in the political position occupied by the Papal representatives and their henchmen in your city or town. You can find out something as to the numbers holding public office, and just what those offices are: also as to whether there are no Protestants—or non-Catholics—who could fill those offices quite as well, or even better.

You can write to the editor of your religious paper, asking

him to print some information relating to this subject. While he may not respond at once or to only one inquiry, he would probably do so, if he received a dozen requests of this kind from as many different cities. Editors of religious papers—judging from the columns of the latter that come to Christ's Mission—are very much like other men in reluctance to go out looking for trouble, and a preference to follow the line of least resistance. But if a sufficiently large number of their subscribers ask for any specific thing, to those that ask it is likely to be given.

You can also read historical works bearing on the Roman Church, such as Prescott's "Conquest of Mexico" and "Conquest of Peru;" also his "Ferdinand and Isabella." Foxe's "Book of Martyrs" should be in the library of every Sunday school in the land. These are all written in plain, simple language, and are really interesting as well as valuable, as showing what Catholicism does when it has the power, for "the Rome of Bloody Mary's time" is just the same to-day!

BIBLE-BURNING IN THE UNITED STATES IN 1921

Writing in the Philadelphia "Presbyterian" of a recent date, Messrs. A. R. Penn and W. S. Scott, evangelists, report as follows: "In the United States of America, in the State of Texas, and in the city of Taylor, on a Sabbath morning in the month of April, 1921, two Roman Catholic priests deliberately and publicly burned the Scriptures in front of the Roman Catholic chapel for the Mexicans. These two priests had been holding a 'Mission' for the Mexicans, and two or three days before that Sabbath they had ordered their people to bring to them all Protestant books and papers in their possession. These were torn in pieces, and piled in front of the chapel and burned in the presence of fully a hundred people. Among those 'books and papers' were some New Testaments and Gospels, as well as hymn-books and tracts. We have in our possession pieces of the burned New Testaments. Some of our own members were witnesses of this outrage, and some of them heard the harsh denouncements made by those priests of the Protestants."—"Bulwark," September, 1921.

THE SHEPPARD-TOWNER BILL

All friends and supporters of Christ's Mission should use their personal influence in their church and community in support of the Sheppard-Towner Educational bill soon to be brought before Congress. It has the cordial and vigorous support of Protestantism generally, chambers of commerce, civic organizations, women's clubs and similar bodies, while "educators are overwhelmingly for it." It should enable the country to take a great stride forward in public education as a national institution, and in preparing for the obligations of citizenship hosts of alien-born and at present alien-hearted people. Of course the Roman Church is against it, which alone should constitute a good reason for advocating it. "The Baptist" says:

"Signs multiply that the Knights of Columbus are to be active in politics, especially in lobbying for or against measures which are approved or disapproved by the Roman Catholic priesthood. * * *

"The fact that there is almost unanimous approval of the bill on the part of educators all over the country, that the various States see in it no attempt on the part of the Federal Government to assume functions which do not properly belong there, and that the aims set forth are admittedly excellent, has long before this convinced most of us that the bill should pass. The purpose is not to lessen democracy in education but to increase real democracy. Its intent is to give American children everywhere something like equality of opportunity in education, to see to it that the scholar in the little country school stands nearer on a level in this regard with his cousin who has all the advantages of the big city school. In the past there has been a ridiculous disparity in this regard and remedy can only come through some federal legislation such as is proposed. The further purpose to give illiterates in this country a greater opportunity can be opposed only by those who in some way find illiteracy or inability to speak the English language an advantage to their organization.

"The words, 'a menace to the parochial school system,' touch the heart of the opposition. But we do not believe that intelligent Catholics wish to admit that educational standards in their schools are not now or cannot be made high enough to conform to any standards which may grow out of such a federal experiment."

THE PROTESTANTISM OF DANTE

BY REV. ANDREW BONGARZONE, WEST HOBOKEN, N. J.

In almost every part of the world societies are now engaged in promoting great celebrations in memory of the six hundredth anniversary of the death of Dante Alighieri, Sept. 14, 1321. The Papal propaganda press praises Dante as a devout Roman Catholic, and not long ago Pope Benedict XV. addressed an encyclical to all students of Catholic universities and other institutions, emphasizing the great poet's fidelity to the Roman Church. Was Pope Benedict right as to the facts of the case?

When Pope Boniface VIII. published his notorious Bull "Unam Sanctam" (Nov. 18, 1302), asserting that the Church of Rome possessed two swords, the spiritual, to be used by the Pope only, and the temporal, to be used by princes at the direction of the Pope, Dante in reply wrote his book, "De Monarchia," in which he took the ground that the spiritual and the temporal powers were entirely independent of one another, and maintained that the Pope as a servant of the Lord should lay aside all riches and worldly power, leaving to Caesar what belonged to Caesar and concerning himself with spiritual affairs only.

Dante expressed the same thoughts in his Divine Comedy. He deplored the Donation of Constantine. "Ah, Constantine, your donation, not your conversion, has been the mother of all evils." In Canto XVI. of his "Purgatorio" he declares that the Church of Rome fell into the mire because she had confounded the two powers—the spiritual and the temporal. His doctrine of the complete separation of Church and State as set up against the claims of Pope Boniface VIII. is the same as accepted by every true Protestant. Nor was this teaching anything new, even then. Arnaldo da Brescia had already in the twelfth century fought for the separation of Church and State, and rejected every kind of supremacy of the Pope. Through the efforts of Arnaldo two Popes, Lucius II. and Eugenius III., were expelled from Rome, where he established a republic. The honor, however, of further developing this doctrine of the two spheres of Church and State belongs to Martin Luther, who proved from Scripture, especially from Matt. 22: 21, the necessity of a separation of Church and State. As Dante taught this doctrine, then, he could not have

been a 100 per cent. Roman Catholic in the modern sense of the term.

If Pope Benedict had carefully investigated the history of Dante, and the manner in which he dealt with the Popes and other dignitaries of the Roman Church, as well as regarding his teaching concerning the way of salvation, he would have avoided such a glaring blunder. Dante emphasized repeatedly the truth that salvation can be found in Christ alone. He unsparingly exposed the corruptions of the Church and of the Papal See; he violently inveighed against indulgences and the false veneration of saints; against the preference given to Papal decrees over the Holy Scriptures, and in his "Inferno" he consigned three Popes to hell. He severely arraigned the moral conduct of Pope Boniface VIII., with whom he was well acquainted. And yet Pope Benedict concludes his encyclical by proclaiming Dante "the greatest singer of Christian truth," and invites all scholars to study his works in the same spirit in which they were written.

How can we harmonize the opinion of Pope Benedict with that of Pope John XXII., who (very naturally) condemned the works of Dante and ordered them to be burned? We are forced to the conclusion that the motive which prompted Pope Benedict to make such a preposterous error can only have been the same which prompted him to canonize Joan of Arc—political expediency.

In the following passages from the "Divine Comedy," Dante expresses views contrary to the teachings of the Roman Church:

1. *Teaching the Way of Salvation*—"Paradiso," V. 76-78, XXIV. 64-111.
2. *Salvation by Christ Alone*—"Inferno" IV., 46-63; "Purgatorio" XVI., 18; "Paradiso" XII., 37-45; XIX., 103-105. XXIII.
3. *Against Indulgences*—"Paradiso" V., 75; XXVII., 52-54.
4. *Against the False Veneration of Saints*—"Inferno" XIX., 114; "Paradiso" XX., 133-138.
5. *Against the Preference Given to Papal Decrees Over the Holy Scriptures*—"Paradiso" V., 76-84; XIX., 79-87; XXIX., 94-126.

6. *Popes Consigned to Hell*—Celestino V., Nicholas III., Boniface VIII.
7. John XXII. condemned Dante's "Divine Comedy" in 1327.

DR. TIPPLE ON METHODISM IN ITALY

The Rev. Dr. Tipple writes this in the "*Giornale d'Italia*" in reply to the accusation made by Vatican agents in Italy that Methodist activities in Italy are inspired by "ambition for empire" (doubtless measuring American Protestants by the aims of the Papacy):

"The Methodist Church is a religious institution, which not only has never had affiliations with the State or mixed in politics, but formally and energetically condemns the association of that which is Cæsar's with that which is God's. It was born in England. Growing, it established a mission in America. This mission grew, detached itself from the mother church, became a unit in itself, in its turn established other missions. To-day, while the American Methodist Church in itself counts 15,000,000 members, its many members in missions all over the world are partly still semi-dependent, partly already entirely autonomous. So, since the aim of the Methodist Church is solely the spreading of its religious principles, the method it employs is that of training for independence. Daughters always leave their mothers and set up homes of their own, and even take a different name.

"The Italian Methodist Church, already independent in many respects, is not yet financially so; which means that American Methodists still contribute to the expenses of the work of propaganda carried on by the Italian Methodists; just as the American Catholics send their contributions to the Vatican. As far as I know no one has ever deduced from this that the Vatican had become American.

"Let me say this much more, that there are not two other nations on earth so made to understand each other and aid each other in progress. The passion for liberty, the unquenchable thirst for progress, the breadth of ideas and generosity of heart, which are striking characteristics of both races, unite us. Let us then tighten these golden chains which bind us, and work together, shoulder to shoulder, heart to heart, for our good and for the good of all."

THE BEGGAR'S VISION

A beautiful book, by Brooks More, illustrated with nine really beautiful photogravures; admirable supplements to a literary poetic mysticism written in beautiful language.

It is an expression so largely of imagination that it is difficult in our limited space to convey anything like an accurate conception of the message. Moreover, few to whom the evangelical truth of the New Testament is an actual reality in personal experience are likely to find themselves able to follow the author in his exalted conceptions and interpretations in the passages relating to the legends of Lilith and of Orpheus and Eurydice. And yet there is no doubt that the book is a more or less accurate presentation of thoughts or aspirations very widely diffused among thinkers in all lands. And in that respect it has a value of its own to those who wish to spread the satisfying peace-giving salvation of Christ to those who know it not.

There is an illuminating introduction by William Stanley Braithwaite, who says that "Sinners All" contains the central idea of these poems. Of this he quotes the last three stanzas, the first being the end of a speech of Timour Lenk:

"The Brahmin priesthood cursed my life and death;
The Roman Pontiff banned me to unrest:
Yet here I've wandered as the writer's breath,
No sadder than the saints whom they have blest."

So the bad ghost of Timour Lenk proclaimed
The weak futility of church and saint;
And as he finished many more acclaimed
Strong approbation in weird accents faint.

And all the while this offspring of the tomb
Thus whispered, they were 'neath Saint Peter's Dome,
Where Pope and Cardinals in that sacred room,
Conferred for glory and success of Rome.

"The Convent Legend" describes the death of a nun and quotes the Abbess as saying (apparently forgetful, for the moment, of Purgatory):

"Our Sister Beatrice
Stands in the presence of her Lord,
Where tears and sorrow cease;
And let us pray, this Christmas Day,
To Him who giveth peace."

The book, a fine specimen of the bookmakers' art, is published by the Cornhill Publishing Co., 2a Park St., Boston, Mass., and the price is \$2.00.

SECOND PROTESTANT PARADE IN JERSEY CITY

On Saturday, Oct. 22, 1921, the second annual Protestant Parade and Demonstration took place, and in every respect it was—as might be expected—a great improvement upon its predecessor. The papers gave the number of marchers as about 5,000.

Speaking generally, all the Protestant churches of the city, although of course the evangelical denominations supplied the largest contingents, participated. The society organizations were out in good force, and the women of both sections of Protestantism represented were out in full strength, as usual.

The Stars and Stripes was the only flag carried, and the music of several brass and drum and fife bands was reinforced by the bagpipes of a kilties' band from New York. The weather was all that could be desired and the police and traffic arrangements made by the city authorities were perfect.

We should like to see similar parades organized in every city and town in the country. The effect would be very salutary in several directions.

In the first place it would promote the spiritual, moral and social solidarity of the local churches. It would do good to the young people, and the necessary preliminaries would give the several pastors the opportunity to tell them what Protestantism is, what it stands for, and the privileges and responsibilities inseparably connected with it. To the lamentable ignorance on these topics so prevalent in the pulpits all through the country for the last fifty years is largely to be attributed the magnitude of the Papal Peril that we see to-day, menacing the very exist-

ence of our free institutions through the domination of all kinds of politicians in all branches of government and public departments by the official representatives of the Vatican.

Church-going in itself was emphasized in the parade and in all the preliminary efforts, and this should also be emphasized by those who wish to follow the example of the Jersey City churchmen in having a Protestant Parade and Demonstration.

CLERICAL EDUCATION IN ROME

In the "St. Anthony Messenger" for August is an interesting letter about conditions in Italy, by Father Fulgence, O. F. M. Strange to say (in view of the emphasis put upon them in this country by the hierarchy) "in Rome there are no parish schools, strictly speaking." The average man would imagine that the Vatican officials would make the Eternal City a model for the whole Catholic world in respect of complete and efficient examples of the machinery of the Church. "There are a good number of so-called private schools in charge of the religious teaching bodies of the Church, . . . but only a relatively small percentage of the children of Rome attend these schools." As some parents say that education of these schools does not measure up to that of the public schools, "a vast majority of the children of Rome, nearly all of whom are baptized Catholics, frequent the public schools." The good father adds: "These, if anything, contain more dangers for the Catholic faith of the children in Rome than in the United States, for State institutions of instruction in Italy and France often leave the bounds of mere neutrality in religion in order to take a direct or indirect stand against the Church."

This is, doubtless, because the Italians and French know what the Church really is, and the average American does not. It is also significant that we are told further on that even if there were money to subsidize parochial schools "it is doubtful whether the Government would give so wide a range and liberty to the parochial school system as we still enjoy in the United States."

The Gospel in the Douay (Catholic) Bible

The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting: and the same are they that give testimony of Me."—John 5: 39.

Take up my yoke upon you, and learn of me, because I am meek, and humble of heart: and you shall find rest unto your souls.—Matthew 11: 29.

For we, who have believed, shall enter into rest.—Hebrews 4: 3.

Let us hasten therefore to enter into that rest.—Hebrews 4: 11.

Peace I leave with you, my peace I give unto you: not as the world giveth, do I give unto you.—John 14: 27.

For the wisdom of the flesh is an enemy to God; but the wisdom of the spirit is life and peace.—Romans 8: 6.

For the kingdom of God is not meat and drink; but justice, and peace, and joy in the Holy Ghost.—Romans 14: 17.

Now the God of hope fill you with all joy and peace in believing.—Romans 15: 13.

From these passages it is plain that the will of God for all the Catholic people is that joy and peace should form two of the most important features of their daily lives as individuals. And yet all pious Catholics can testify that they have little enjoyment of either: and this for a very simple reason—that while the Church is continually creating a sense of condemnation because of sin, it does not show them any way by which the power of sin over them can be destroyed. The absolution of the priest does not even profess to do this, and if the penitents did not appear at confession again within a reasonable time, he would think there was something wrong with them. In other words, he expects that the penitent is going to repeat the sins for which he has given absolution—or others. He has no experience himself of "the forgiveness of sins" in the sense in which our Lord

exercised that power when He was on earth, and consequently cannot tell others about it.

For the unfortunate people whose spiritual life is just a round of confession and absolution, confession and absolution, there can, of necessity, be no such thing as either spiritual rest or peace. As a matter of fact their experience is well described in the following sonnet by John Hall Wheelock in "Scribner's" for October, reprinted in "The Literary Digest" Oct. 15, 1921. Its title is "Panther! Panther!"

There is a panther caged within my breast,
But what his name there is no breast shall know
Save mine, nor what it is that drives him so,
Backward and forward, in relentless quest:
That silent rage, baffled but unsuppressed,
The soft pad of those stealthy feet that go
Over my body's prison to and fro,
Trying the walls forever without rest.

All day I feed him with my living heart,
But when the night puts forth her dreams and stars
The inexorable Frenzy reawakes;
His wrath is hurled upon the trembling bars,
The eternal passion stretches me apart—
And I lie silent but my body shakes.

Taken in the highest spiritual sense, this may be taken as a paraphrase of Paul's Seventh of Romans experience:

* * * For to will, is present with me: but to accomplish that which is good, I find not.

For the good which I will, I do not; but the evil which I will not, that I do.

I find then a law that when I have a will to do good, evil is present with me.

For I am delighted with the law of God, according to the inward man:

But I see another law in my members fighting against the law of my mind, and captivating me in the law of sin, that is in my members.

Unhappy man that I am, who shall deliver me from the body of this death? Romans 7: 18, 19, 21, 22, 23, 24.

But the Apostle did not remain in that experience, for in the very next verse (the 25th) he replies: "The grace of God, by Jesus Christ our Lord," and in the 15th and 16th verses of the next chapter he writes: "You have received the spirit of adoption of sons, whereby we cry: Abba (Father). For the Spirit himself giveth testimony to our spirit that we are the sons of God."

And no one who is led in all things every day by the Spirit of God, and who is conscious of being numbered among "the sons of God" (Rom. 8: 14) is troubled by the restlessness of any Panther "within his breast," but he enjoys continually "the peace of God, which surpasseth all understanding," of which St. Paul wrote in Philippians 4: 17. And the last clause of this verse expresses the hope that this peace will "Keep your hearts and minds in Christ Jesus."

One of the best things about this experience is that it always acts most efficiently when surrounding circumstances are the most hard, difficult, trying, disconcerting, and harassing, and another is that it is within the reach of every reader of these lines.

This no doubt seems too good to be true for any whose knowledge of the ways of God and His plan for the salvation of the world is confined to the teachings of the Roman Church.

It is, however, nothing of the kind, and although the method of obtaining it is simple, it is not likely, for many, to be found an easy way.

The first essential is to appeal to Jesus Christ Himself for the fulfilment of his promises in Matthew 11: 28: "Come to me, all you that labor, and are burdened, and I will refresh you;" and in John 6: 37: "Him that cometh to me, I will not cast out."

As you make this appeal, which can be made in any place, at any time, believe that our Lord really does hear you, and that He will surely answer your prayer. The seeking Saviour can always be found by the seeking sinner, and that without any intercession by the Virgin Mary, or saints or angels or priests. (In passing we may mention that there is not one text in the whole Catholic Testament in which either Christ or any of His

apostles even suggests the need or even the existence of any intermediary between the sinner and the Saviour, either human or superhuman.)

You can well imagine our Lord as standing before you and saying: "What wouldest thou that I should do unto thee?" And in reality He does so stand before every living soul that seeks salvation at His hands.

Necessarily, the complete abandonment of all that your individual conscience tells you is sin—up to the fullest extent of your will power—is presupposed. But, of course, we know that will power is not enough to remove the dominion of sin over the life: but you will find that when you have definitely given up all you know to be wrong up to the full extent of your will power, the Divine power will come down to meet it, and you will become conscious that the sins of the past are all forgiven and that the power of sin over your life is broken, and the "Panther within your breast" will trouble you no more.

God is no respecter of persons. His grace was sufficient for Paul, whose life was much more strenuous, more turbulent and far more full of violent physical opposition, intellectual conflicts and temptations, and contradiction of both saints and sinners, than yours either is now or likely to be in the future.

Yet he found that his heart was continually "kept" by "the peace of God that surpasseth knowledge."

Not only is God willing to give you this peace, but He is far more anxious to bestow it than you or any other human being can be to obtain it.

Put this last assertion to the test—and do it NOW!

In "Christian Institutions," Dean Stanley of Westminster, in writing on "The Real Presence," says (p. 87): "The scholastic confusion between substance and accident continued in full force. Luther, in most points the boldest, the most spiritual of all, on this point was the most hesitating and the most superstitious. Under the new name of 'Consubstantiation' the ancient dogma of 'Transubstantiation' received a fresh lease of life. The unchanged form of the Lutheran altar, with crucifix, candles and wafer, testified to the comparatively unchanged doctrine of the Lutheran sacrament."

ROMAN CATHOLIC "HISTORY" AS "SHE IS WROTE"

Of all the great movements in the history of the world few have been more exhaustively written about than the glorious Reformation of the Sixteenth Century. Yet the Brooklyn "Tablet" (October 8, 1921) presents the matter in a way that, if not true, certainly has the merit of novelty to all who have any knowledge of the real facts. In the Question Box column we find this historic gem:

Q.—Would you please tell me how did Lutheranism start? Was Martin Luther a priest, and why did he leave the Church?

A.—Martin Luther was a priest, an Augustinian Friar of Erfurt, Germany, and later a professor of philosophy in the University at Wittenberg. The reason, commonly advanced by historians, for his defection from the Church and his terrible tirade against her was due to the fact that Archbishop Albert, of Brandenburg, [sic. For Brandenburg read "Mainz."—Ed. C. C.] had selected Tetzel, a Dominican, rather than him to spread the doctrine of Indulgences in Germany on the occasion of the building of the Great St. Peter's at Rome. This was too much for Luther to stand. His anger was so intense, his envy so fierce that he immediately began to attack the nature and doctrine of indulgences and finally everything near and dear to the heart of every Catholic. [Luther believed in the doctrine of the Real Presence to the day of his death.—Ed. C. C.] The Pope, in a kindly and forgiving spirit, attempted in every way to have him recant, but in vain, and hence was forced to pronounce excommunication in the year 1520. Lutheranism, therefore, is nothing else than the sum total of the teachings of Luther as held by his followers. The term Lutheran was first used at the Leipsig disputation (a controversy on indulgences between John Eck and Luther held at Leipsig). Luther preferred the word Evangelical. On this account his Church became known as the Evangelical Lutheran.

If the Knights of Columbus have not already enlisted the services of this brilliant and accurate writer for their propaganda history of the United States, they should lose no time in securing him. He surely would shine as a star of the first magnitude in the American constellation of Papal historical scribes, and might in time even qualify for a place among those imaginative writers to whom we are indebted for "The Lives of the Saints."

PAPALISM IN AUSTRALIA

In the Supreme Court No. 1 of New South Wales one of the most exciting law cases in the history of convents has just closed. An Irish girl ran away from the convent. She was named in religion Sister Liguori. She came to Australia but a mere girl without a single relative in this land, and drifted into convent service. She rose from the humblest servant to a full-fledged nun of the most inclosed order of nuns. After eight years' experiences of these nuns, with little or no knowledge of the outside world, she became dissatisfied with her treatment by the sisters.

After years of mental suffering she resolved to escape. A quarrel about some brooms was "the last straw" in her case, and she ran away from the convent. She knew no one outside, but God, in His providence, directed her steps to the home of a Protestant who would welcome anyone fleeing from the bondage of Rome to the liberty of the Gospel of the New Testament. However, someone who saw her enter this refuge reported the matter at the convent, and two nuns and the gardener were sent to compel her return, and she went back that evening.

Then came more sorrow. She had disgraced the order. She had broken her vows. She had disobeyed her "holy mother in God," and was at once ordered to bed—that meant to her cold cell—and told that she must scourge herself, do penance, etc., also that the doctor would be summoned to see her. She was compelled to put away her pillow and lie with her hands by her side on her bed. Then the doctor sent her some medicine. This she took and soon discovered it was strange stuff. As soon as the sister gave her the medicine, she sprinkled "holy water" about her and said most solemnly she would not get up for about six months. As soon as the sister left her cell she arose, went into the bath room, and swallowed soap and water to make her vomit the medicine that had been given her. It dawned upon her she was doomed to death. In her excitement she arose, and with little on her but her night dress, escaped again. She was welcomed again by Protestants who heard her story and believed she told the truth. Had she died, we believe that same doctor would have given the certificate of the cause of her death and

she would have been buried within that convent, according to her own vows. That doctor, who afterwards swore she was mad, in his opinion, was out looking for the escaped nun. He was the friend of the sisters, of course. These holy sisters sent him patients and he in return did all he could for the convent.

However, she was sent some twenty miles away from that town, and she was happy and free among Protestants. She got all the clothing she needed and hundreds of Protestants sent her the kindest of letters of sympathy. All she got from her co-religionists were curses and threats and the flames of Purgatory. She asked that they would let her alone and allow her to have her freedom. She knew nothing of her rights under the civil law of the British Empire. She thought at one time the bishop could send the police and make her return because of her vows, but she was taught the real meaning of liberty—outside convents.

Now comes the Roman Catholic bishop and what he did for her soul. Here in Australia we have a State law by which if any person is insane, any citizen can inform the police and have that insane person brought into the reception madhouse, and examined, and if mad returned to her people or sent into an asylum. All the bishop wanted was to get her out of our hands for fear she might tell us disagreeable facts about the convents.—C. T. F. (B.A.).

The bishop issued a summons against her, backed up, of course, by the Roman Catholic doctor who had given her that medicine and she was sent to the reception madhouse by the police, who took her out of her bed to do so—a very good bed in the home of a Protestant lady. However, when she was examined by expert doctors, they declared she was perfectly sane. She was, however, kept in this madhouse for one week for observation, and such treatment by her bishop preyed upon her mind. Later she resolved to take legal action against the bishop and claimed £5,000 (\$25,000 at par) as damages for his treatment to her. It was a long case in the courts. They brought three of these inclosed nuns down to Sydney to testify against her, and she had no means of proving what occurred in the convent. They even got the Roman Catholic doctor of that convent to appear against her. She went into the witness-box and swore to all she

had declared to us, and that she still believed that they had tried to poison her and have her buried within the walls of that convent. Although she did not win the case, thank God she is free to-day. She has not yet joined any Protestant church, but she certainly does not believe the things she did once believe. We appealed to the public through the newspapers for help for this poor Irish girl's cause. It will rejoice the hearts of all liberty-loving people to know that we got a ready response from Protestants to assist her in the costs of this long court case against the bishop. While he won the case and we paid all her costs from subscriptions publicly raised and otherwise, as she had nothing, the bishop had to pay all his own costs, which will probably amount to £2,000 (\$10,000 at par).

From "The Protestant World" of Sydney, Aug. 18, we learn that Bishop Dwyer set about getting the money for his costs in the case from "the faithful," and was quoted as saying in an address at Temora that he had the "greatest sympathy for her," [Miss Partridge] and that "she was more a prisoner now than she was before." Whereupon the Rev. Wm. Touchell wrote a letter to the Sydney "Morning Herald" in which he said that to put the facts of the case before the public fell to his lot through the simple fact that Miss Partridge found a home in his house during the greater part of the time she has exercised her right as a free citizen to determine freely for herself her own course in life, and more especially because she had been his wife's companion ever since Bishop Dwyer and his supporters have been celebrating the verdict in what is known as "the Liguori case," and which, to quote his own words at Wagga, was wrested from unwilling hands. That it was wrested from the jury is a fact which will go down to those who live after we have gone, as a sample of the justice the innocent receive who dare, in the year 1921 to bring action against the high and the mighty. However, I have more to say about that on the platform.

That this aspect of the case furnishes matter for public addresses suggest several things to anybody who has even a little knowledge of the devious methods of exercising "influence" in which the priests of Rome have the reputation of being adepts. Further on Dr. Touchell says: "If there is any sense in which she was a prisoner during the time she was with us, it is entirely

due to a warranted fear that she would be captured and brought back to a Roman Catholic institution and punished. To Protestants it is difficult to believe that there was any ground to fear abduction and torture at the hands of the good (?) people who are in charge of Romish institutions, but Miss Partridge is a product of the Romish system, and the fear of being handed over to Rome, even by the hand of her own brother, is in her heart, and if there is a sense in which that is shared by her Protestant friends, it is due to the fact that it is very real to her."

And further: "The bishop's reference to her brother is unfortunate. It is his own unbrotherliness that makes her afraid, and unwilling to trust him. His own oft-repeated assurance to her that in the action the bishop has his sympathy, and the knowledge that he is in the pay of the Roman Catholics, in the sense that they are keeping him, without the exchange of labor, free from financial worry, and in order to do them, or the Church they represent, the kind of service no one else can do that makes her afraid to trust him.

"In other words, she knows the power of the Church, what its agents would not scruple to do, in the name of God, and her brother's helplessness, as a Catholic, that compels her to remain under the protection of those whose disinterested service has not only won her confidence, but her affection."

BOOKS WORSE THAN PIRATES

The heretical pirates [English and Dutch] were a source of constant fear [to the Spanish colonies in South America]. This fear was not based entirely on the fact that they might plunder Spanish-American cities; they were feared also because they might bring heretical books to the colonies; and by a law of Philip III., issued at Madrid, February 2, 1609, the governors and justices were commanded, and the archbishops and bishops were implored, to collect all the books which heretics might have brought, or might bring, into the country, and to use all possible means to prevent their distribution to the detriment of the Holy Catholic Faith of the King's vassals.—"The Spanish Dependencies in South America."—Bernard Moses, Ph. D., Vol. 1, pp. 374-5.

999 CURIOUS PENNSYLVANIA CATHOLICS

The Brooklyn "Tablet," September 24, 1921, says in an editorial that a priest in Pittsburgh, Pa., "has made a survey of the wills of thousands of Catholics who died in that diocese in recent months." We learn that "the search was thorough and fair," and that "the showing was poor." In view of the tight hold that the priests of Rome try to keep on all the members of their flocks most of our readers will agree with the editorial writer when they read:

"Out of every thousand wills made by Catholics only one mentioned among its beneficiaries any Catholic work or religion, education of charity."

That is to say, that out of several "thousands" of presumably "practising" Catholics 999 had not received enough spiritual, intellectual, material or moral benefit from the Church in which he had spent all his life to make him "remember it in his will" so that others might profit by its ministrations. It would appear, too, that these 999 had little or no fear of Purgatory—indeed, practically none. The unpleasant result of widespread extension of this manifestation of what the average Protestant would consider common sense upon the finances of the Church is fully realized by the clerical scribe, and he remarks: "It has been difficult for some to think that a Catholic dying with this sort of will would pass only a short time in Purgatory."

But, Purgatory aside, no more striking testimony to the lack of real spiritual power to give aid and spiritual comfort during life to these 999 Catholics could be given than their failure to leave any sum worth while even to aid its religious or educational institutions.

It occurs to us, however, that Pittsburgh is a city in which a number of Catholic institutions have been receiving large sums of public money in defiance of the State Constitution, which forbids such contributions, and possibly some, at any rate, of these 999 thought that they would "let George do it" in the future as he had done it in the past. But the Supreme Court of the State put a crimp in "George's" benevolence of this kind last July.

A WARNING FROM AN ENGLISH LABOR LEADER

The New York "Times" September 26 contained a despatch from Ottawa, quoting a prediction by Peter Wright, a Councilor of the Seamen's and Firemen's Union of Great Britain. It is contained in a warning that forces are at work tending to unite Germany, Japan and Bolshevik Russia against this country for war. The paragraph that interests those who attached due importance to the invitation of Dr. Mythen, Sinn Fein speaker at the "Horrors-at-the-Rhine" meeting in New York last February to the Germans in America to unite with Sinn Fein for the destruction of "Anglo-Saxonism," was this:

"When I was in Berlin only a short time ago, I was told on undisputed authority that the spy system had been re-established in the United States upon an even greater and more efficient basis than ever before."

When we remember that the Roman Church possesses, in the confessional, a spy system that for thoroughness, volume of knowledge not merely of communities but of every individual in any community—is second to none in the world—we can get some little idea of the importance of these hidden hostile agencies virtually covering every nook and corner of the land. We can also bear in mind in this connection the thinly veiled Papal threat in the "inspired" article in the London "Daily Telegraph" August 21, 1918, which read thus (*italics ours*):

"Let any Briton think of his empire, and then think of the huge organization that is the Roman Church, and ask himself if we want it against us, as it has been to a great extent in the past. German intrigue will be waiting at the doorstep of the Vatican; German missionaries will be crowding up the gangways of their ships to spread their Germanism the world over; there will be German priests for Poland, the Slav States, everywhere where we want liberty and true Christianity to be taught. We have only to antagonize the Vatican and *they will have full play to do their part towards the Germanization of the world in preparation, maybe, for the next "Day."* To counter this, to ensure straight Christian civilization, the true freedom and respect for religion for which the Pope—see extract given re Jerusalem—has given us credit all that has to be done is to go straight with Rome. As a matter of policy pure and simple, is it not worth while to go

straight? Look at the map again; the great map that embraces the British world-empire and their allies' lands; study statistics, the millions of Catholics *and the thousands of their ministers, controlled from this one centre here, with an authority which, if it is fully exercised, is enormously powerful, and ask yourselves is 'no popery' politic?* You can go farther if you like, and ask, if you have read what is written above: Is it quite honest? You can go farther still and ask, in the light of eighteen centuries of history: Is it possible? And I think the answer in each case will be, 'No.'"

These lines were written three months before the Armistice, and in the first week of the following December Cardinal O'Connell launched the nation-wide Sinn Fein campaign of vilification and hatred against Great Britain that is still going on here. Many thoughtful observers believe that the principal purpose to isolate this country from Great Britain and the great commonwealths of the empire; and Mayor Hylan's ostentatious official welcome of the captain of the first German ship to arrive since the war seems to suggest the co-operation of Papalism and Germans.

GENERAL PERSHING ON AMERICANISM

At a dinner in Washington on the Lafayette-Marne anniversary General Pershing said:

"It is a question of whether we are loyal citizens of the United States. I am here to say to you that the members of the labor unions weren't the only ones who won the war. It was the citizens who inherited their patriotism from their forefathers who came across in the Mayflower and helped determine and decide the independence of America, as well as those who have adopted American institutions as their own. It seems to be about time for us to rise up and say that America shall be ruled and governed by American citizens, and not by organizations which have their own selfish purposes to serve."—N. Y. Tribune.

And this is all the more true when the said "selfish purposes" include the substitution of the principles of the Encyclical "Immortale Dei" of Pope Leo XIII for those of the Constitution of the United States and the Declaration of Independence.

TRADITION AND FALSEHOOD.

The following article, bearing the above title, is translated from a new periodical, called "O Ex" ("The Ex"), in the Portuguese language, edited by eight or more ex-priests in Brazil, S. A. This article, which appeared in the issue for June 15, 1920, was written by Rev. Victor Coelho de Almeida, who came out of the Roman Church several years ago. It was only recently, however, that he was converted and united with the Presbyterian Church in Rio de Janeiro, of which Rev. Alvaro Reis is pastor. Rev. V. C. de Almeida was a prominent man in the Roman Church, holding the title of canon.

For this translation we are indebted to the Rev. G. A. Landes, of Rio de Janeiro, Brazil:

"The priest Lucio dos Santos, affecting great learning, has sent out in the form of a tract for the use of theological students, certain arguments based on two questions against the principles held by the Protestants, that the sacred Scriptures are the only infallible rule of faith and practice.

"The questions are as follows, 'How do you know that that which is called the sacred Scriptures is the Word of God?' and 'How can you prove that the Bible is authentic?' He then proceeds to draw the conclusion that the tradition and the authority of the Roman Church should be accepted.

"He affirms that Protestants are afraid of tradition, just as Positivists are of Metaphysics. This is nothing more than a bluff for the use of theological students.

"Tradition, Dr. Lucio, has by no means the same value as historical evidence. Historical evidence all men accept. But this is not true of the traditions of the Roman Church. Why? Because it is a matter of common knowledge that interpolations, forgeries and misrepresentation are by no means foreign to her literary methods.

"Moreover, had the Bible come to us exclusively through the Roman Church *ipso facto* it would be suspected. The proof of its authenticity is thus free from the perverting hands of popes and monks. It is found among the Jewish people and in the churches outside of Rome from the first centuries—in the Greek, Nestorian, Armenian and Abyssinian churches which never submitted to Rome.

"Besides this, we have the authentic writings of the first centuries and many other historic testimonies independent of Rome. In a few words, we see brought to naught the confused arguments which Dr. Lucio presented for the use of seminary students! The reason why the Reformed Churches reject this pile of rubbish, that the Roman Church calls tradition, is because of their absolute lack of confidence in its controversial methods.

"She goes so far as to create and accept as saints and martyrs persons who never existed, also ridiculous legends recorded in the Breviary and in the books of the Lives of Saints. We pass on to the piles of bones of animals reputed to be those of saints, we read false minutes of councils, many false pages of ancient writings, attributed to celebrated Christian men, we notice erasures, interpolations and emendations in the early writings of the Church, falsification of historical facts, and false decrees.

"In 1910 there were found in Portugal not less than three tongues of St. Anthony. All three were represented as the real tongue and venerated as such. After the same manner, the real tears of the Blessed Virgin, and even drops of milk of the Holy Mother of Jesus, are presented for adoration.

"All this is part of the pile of tradition. If there is, therefore, anything that is evident under the sun, it is the error—many scholars call it falsehood—in the teaching of the Roman Church.

* * * If Dr. Lucio can swallow such 'traditions' and others of similar nature, he is welcome to the benefit derived therefrom.

"Judged by history and critical examination, the Bible is authentic. It is the Revelation of God. We only need its intrinsic teachings to demonstrate this. Considered extrinsically, we have in Judaism and Christianity the counterproofs of the veracity of the promises in prophecies realized in Jesus Christ. Christianity includes the churches separated from the Roman Church from the beginning. The Roman Church, at one time flourishing, is now in decadence through the neo-paganism of her popes. Since the Reformation, all the churches that accept the revelation in the Bible, profess as Peter did, that our Lord is the Christ, the Son of the living God, Redeemer of the World. That Protestants do not agree with each other as to the Bible being the only infallible rule of faith and practice, is only another bogey invented for the

use of seminary students. * * * Accepted and subscribed to by the candid credulity of Dr. Lucio.

"Protestants do not agree with the Roman Church because she has wandered far from the evangelical doctrines of the Gospel. The Roman Church is neo-pagan, political, pompous, claiming authority that does not belong to her; despotic, and two-faced, she has gone far from liberty, sincerity and Christian simplicity."

[NOTE.—The original manuscript of this article indicates that theological controversy in Brazil resembles the interchange of controversial amenities between Henry VIII. and Luther, more than is usual in this country. Certain methods, however, which may be proper, and even useful, in Brazil, would not be of equal value here.—Ed.]

TWO EXCELLENT EXAMPLES

From Illinois

Editor THE CONVERTED CATHOLIC:

When I read your magazine I wish I was able to pay for and distribute many copies of it, for I am sure that its influence is much needed to stir up good people to realize something of Rome's devices to gain controlling power in our country. I am enclosing a few names and \$1.00 to pay for sample copies to be sent to as many addresses as the money will pay for. With earnest prayers for the prosperity of your work, I remain, A. J. D.

From Connecticut

The article in the July number, "A Glorification of Hyphenism," was most interesting and I write to ask if you could have it typed in leaflets to be distributed before this celebration of "America's Making" takes place.

You have explained the difference between the types of immigrants and our glorious Pilgrim Fathers in such a lucid way that I think the public should have the information. If you think well of this and it can be done, I will help out so far as expense is concerned. I think it should be done soon. If you don't see your way clear to do it, is there any objection to my having it typed, and mentioning whence it came?

J. E. T.

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